6:Oliveira E-5 (1955-1958)1961 SK7 Guana SK7
Terena

a subordinated ethnic strata, the Arawak tribes would have had to meet two conditions. They had to enter into relationships with neighboring tribes and, next, these relationships had to be manipulated in such a way that they resulted in a state of dependence" (1917, Cap. III). If this did not happen with the Terena (or with the Guaná as a whole), since they had learned from the Mbayá-Guaikuru more efficient methods of capture (of Txamakoko, Txikito, Guató, etc., individuals),[8] they at least maintained a form of social organization that included the integration of prisioners of war —and their descendants— into the groups as laborers.

The consequence of this situation of dependence in Terena social structure was the creation of assymetrical relationships between this Arawak group and the Kauti (the Txané name used to designate the "captives" obtained in war or by the sorties organized for this purpose). It is true that these Kauti were not always best employed in agricultural work, since many of them came from tribes that subsisted on hunting and gathering techniques exclusively. These Kauti were assigned to less technical tasks or even used as domestic help. If such chroniclers as Taunay (1931 : 21) or Castelnau (1949 : 247) give a true picture, the treatment accorded the Kauti was the most benign possible, indicating more of a protective attitude than an exploitive one. For an agricultural people such as the Terena, the Kauti had little economic significance. They represented more a source of prestige (political, and only secondarily economic), not only for the in group, but principally in intertribal relations with the Mbayá-Guaikuru, their neighbors and allies. These latter made greater use of their "captives", also finding in them an important source for population increase, needed because of the customs of infanticide and abortion which increased sharply following the Spanish conquest of the Chaco. Although the Terena practised infanticide, it never reached the proportions it did among the Mbayá-Guaikuru, and especially among the Kadiwéu. Probably the place given to the Kauti in Terena society would correspond roughly to that accorded strangers, ethnically different and, as a consequence, treated with a certain indifference and as objects of trade, i. e., to be calculated as goods in tribal commerce (Taunay, 1931 : 21). Yet it is a fact that the Kauti, as a "class", were integrated into Terena social structure, since the structure provided the means

[8] Words from the Indian language have been transcribed according to the convention of the Brazilian Anthropological Association, as published in the *Revista de Antropologia* Vol. II, Nº 2, December, 1954. This convention attempted to mediate the problems of accurate transcription and usual lack of phonetic type fonts. The only symbols that are somewhat unusual are x=sh, tx=tsh, ch Stress is written only when it falls on a syllable other than that stressed under normal Portuguese usage.